

体育・スポーツ史におけるローカル・アイデンティ ティ―国際比較研究

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Der Einfluß der französischen Leibeserziehung bei der Errichtung des Leibeserziehungssystems im Japan der Moderne

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1. Französische Militär-Delegation in Japan

Das Tokugawa-Shōgunat (1600 - 1868), das nach einer über 250 Jahre andauernden Abschließungspolitik gegenüber dem Ausland einerseits befürchtete, daß die Kolonialisierungsbestrebungen Rußlands, Englands, Amerikas usw. in Asien auch auf Japan übergreifen würden und andererseits um sich vor der zunehmenden Bedrohung im Inneren vor allem durch die südlichen Daimyate zu schützen, war bestrebt, die militärische Schlagkraft des Landes nach innen und außen zu stärken.

Aus diesem Grund rief die Zentralregierung im Jahre 1867 eine französische Militär-Beratergruppe ins Land. Diese neunzehnköpfige Delegation wurde von Charles Sulpice Jules Chanoine geleitet.

Warum das Tokugawa-Shōgunat gerade französische Militärberater auswählte, hing einerseits mit dem Opium-Krieg (1840-42) zusammen und andererseits damit, daß die südlichen Daimyate, Satsuma und Chōshū, bereits Beziehungen zu englischen Militärs unterhielten.

Auch nach der Abschaffung des Tokugawa-Shōgunats, aufgrund der 1868 stattfindenden Meiji-Restauration, die viele Veränderungen mit sich brachte, wurde die von den Tokugawa begonnene Neugestaltung der Armee von der Meiji-Regierung weitergeführt.

2. Die französische Militärausbildung und die mangelnde Körperkraft japanischer Soldaten

Als die französischen Militärberater mit ihrer Ausbildungstätigkeit begannen, stellten sie zunächst einmal fest, daß vielen der japanischen Soldaten unter anderem die dafür erforderliche Körperkraft fehlte. Daraufhin wendeten sie sich mit folgender Empfehlung an den Shōgun: "Die japanische Armee benötigt als erstes Anleitung in gymnastischen Übungen (練体法 *rentaih*), um die Bewegungsfähigkeit der Soldaten zu erhöhen. Zu diesem Zweck hatten die Franzosen auch Literatur mit nach Japan gebracht."

3. Inhalte der in Japan durchgeführten Leibeserziehung innerhalb der französischen Militärausbildung

Hier sollen zunächst die beiden in Japan bislang bekannten Aufzeichnungen zu dieser Art der Leibeserziehung kurz vorgestellt werden. Dabei handelt es sich zum einen um die "Übungen der Körperkunst für den neuen Soldaten" (新兵体術教練 *Shinpei Taijutsu Kyōren*) von Tanabe Ryōsuke (1868) und zum anderen um die "Mündlichen Erzählungen zu den französischen [Militär]-Übungen" (フランス伝習口説節 *Furansu Denshū Kudokibushū*) von Tateyama Hajime (um 1870). Daran schließt sich

ein drittes, erst vor kurzem entdecktes Traktat an, nämlich die "Schrift zum Holzpferd" (木馬の書 *Mokuba no sho*) von Hayashi Shôjûrô (1867).

3.1 Tanabe Ryôsuke "Übungen der Körperkunst für den neuen Soldaten" (新兵体術教練 *Shinpei Taijutsu Kyôren*) von 1868

Dieses Buch basiert auf eigenen Erfahrungen mit der französischen Leibeserziehung. Im Vorwort schreibt der Autor: "In Japan wird gegenwärtig holländisches, englisches und französisches Militärwesen studiert, aber zu keiner der jeweiligen Methoden gibt es Literatur."

Von seinem Inhalt her umfaßt dieses Buch vor allem gymnastische Übungen mit und ohne Gerät.

3.2 Tateyama Hajime "Mündliche Erzählungen zu den französischen [Militär]-Übungen" (フランス伝習口説節 *Furansu Denshû Kudokibushi*) um 1870

Diese Aufzeichnungen basieren auf den Erzählungen japanischer Soldaten im nordjapanischen Hirosaki-Daimyat (heutige Aomori-Präfektur). Sie zeugen insbesondere auch von den psychischen und physischen Schwierigkeiten japanischer Soldaten, die erstmals mit derartigen Übungen in Berührung kamen.

Diese Aufzeichnungen umfassen ebenfalls hauptsächlich gymnastische Übungen mit und ohne Gerät.

3.3 Hayashi Shôjûrô "Schrift zum Holzpferd" (木馬の書 *Mokuba no sho*) um 1867

Dieses Buch fand ich vor kurzem in alten Unterlagen des Kaga-Daimyats (heutige Ishikawa-Präfektur). Im Vorwort ist erwähnt, daß für dieses Buch ein Teil einer französischen Leibeserziehungsschrift des Militärs übersetzt wurde, die von der zuvor erwähnten Militär-Delegation nach Japan mitgebracht wurde. Hayashi Shôjûrô war Professor für Französisch an einem "Forschungsinstitut für Ausländisches" des Shôgunats und auch als Dolmetscher der zuvor erwähnten Delegation tätig.

Inhaltlich gesehen behandelt diese Schrift 17 Übungen zum Überspringen des Holzpferdes.

4. Die "Schrift zum Holzpferd" und ihre Quellen

4.1 In Japan auffindbare französische Leibeserziehungsschriften

In japanischen Bibliotheken sind gegenwärtig drei Schriften zur französischen Leibeserziehung des 19. Jahrhunderts auffindbar. Dieses sind: Napoléon Laisn. *Gymnastique pratique*, aus dem Jahre 1850; Napoléon Dalley. *Science du mouvement*, von 1857 und C Vergnes. *Manuel de Gymnastique*, 1872. All diese Bücher enthalten keine oder anderweitige Übungen zum Holzpferd und sind deshalb als Quellen des Buches von Hayashi auszuschließen.

4.2 "Lehrmuster des Turnens" (体操教範 *Taisō kyōhan*) von 1874

Durch das Traktat "Lehrmuster des Turnens", das vom Japanischen Heer 1874 herausgegeben wurde, und das laut seinem Vorwort auf dem Buch "Instruction pour l'enseignement de la gymnastique" (1860) beruht, konnte bei einer Überprüfung einer früher erschienenen Ausgabe dieser "Instruction" von 1847 festgestellt werden, daß die Übung am Holzpferd mit denen der "Schrift zum Holzpferd" Hayashis übereinstimmen.

Die Monographie "Instruction pour l'enseignement de la gymnastique" diene somit als Quelle der "Schrift zum Holzpferd".

4.3 "Instruction pour l'enseignement de la gymnastique" (1847)

Dieses Buch wurde im Jahre 1847 von der französischen Armee herausgegeben. Der Inhalt gliedert sich wie folgt: 1) Règles générale et division de l'instruction. 2) Exercices élémentaires. 3) Exercices d'application.

Weiterhin finden sich darin Anwendungsmethoden und Herstellungsverfahren von insgesamt 31 Geräten zur Leibesübung illustriert.

Die in der "Schrift zum Holzpferd" dargestellten Übungen am Holzpferd stammen aus dem Kapitel "Exercices d'application".

Warum aus der Vielfalt der aufgeführten Übungen der "Instruction pour l'enseignement de la gymnastique" ausgerechnet die mit dem Holzpferd ausgewählt wurden, hängt wohl mit Hayashis Vorliebe für die Kavallerie zusammen.

5. Französische Leibeserziehung im Japan der Meiji-Zeit (1868 – 1912)

5.1 "Offiziers-Schule Tōkyō"

Im Jahre 1873 richtete man in Tōkyō eine Offiziers-Schule ein. In dieser Schule wurde Leibeserziehung nach dem französischen Vorbild durchgeführt. Von der Errichtung bis 1877 leiteten den Unterricht zwei französische Instruktoen. Beide wurden später für ihre Verdienste bei der Entwicklung der japanischen Leibeserziehung vom Kaiser ausgezeichnet. Auf diese Institution ging auch das zuvor erwähnte Buch "Lehrmuster des Turnens" zurück.

5.2 "Kaisei-Schule"

Aus dieser 1868 ins Leben gerufenen Schule ging 1877 die Universität zu Tōkyō hervor. 1873 entstand dort ein Gymnastikplatz, der mit verschiedenen Gymnastik-Geräten ausgestattet war. Den Unterricht leiteten ebenfalls französische Ausbilder.

5.3 Leibeserziehung im Schulsystem der Meiji-Zeit

1872 wurde vom japanischen Erziehungsministerium ein neues Schulsystem eingeführt, das erstmals auch das Fach Leibeserziehung vorsah. Allerdings gab es keine konkreten Richtlinien für dieses Fach, und in den sogenannten "Schulvorschriften" fanden sich nur wenige, teilweise ins Japanische übersetzte, Leibes-erziehungsschriften empfohlen. Dabei handelte es sich um illustrierte Anleitungen, zum Beispiel aus dem Buch "*Manual of gymnastic exercises*" (1871) von Samuel W. Mason oder aus der "*Aerztliche Zimmergymnastik*" (1872) von Moritz Schreber. Als erstes vollständig übersetztes Anleitungsbuch wurde "*Manuel de Gymnastique*" (1872) des C. Vergnes im Jahre 1874 in die "Schulvorschriften" aufgenommen.

5.4 Das japanische Erziehungsministerium und die Leibeserziehung

Da trotz der "Schulvorschriften", aber wohl in Ermangelung konkreter Richtlinien, die Leibeserziehung so gut wie nicht an den Schulen im Land durchgeführt wurde, ruft im Jahre 1878 das japanische Erziehungsministerium den Amerikaner Leland nach Japan und beginnt dadurch die japanische Leibeserziehung nach amerikanischem Vorbild auszurichten. Für den Anfang waren die Lehrmethoden Lelands einfach verständlich und auf kostengünstigen Geräten aufgebaut und fanden daher Verbreitung. Allerdings wurden Lelands Übungen im Laufe der Zeit, vor allem unter dem Eindruck des sich verstärkenden Nationalismus bzw. Militarismus in Japan, sowohl in körperlicher als auch geistiger Hinsicht als nicht mehr ausreichend empfunden, und das japanische Erziehungsministerium führt 1886 die französische Leibeserziehung parallel dazu ein.

Somit ist die japanische Leibeserziehung in ihrer Gründungszeit hauptsächlich von zwei verschiedenen Strömungen beeinflusst worden.

6. Schlußbemerkung

Die japanische Leibeserziehung in der zweiten Hälfte des 19. Jahrhunderts spiegelt sowohl die internationale als auch die politisch-militärische Lage im damaligen Japan wider. Weiterhin ist festzustellen, daß nicht nur der amerikanischen, sondern auch der französischen Leibeserziehung ein maßgebender Einfluß bei ihrer Errichtung und Ausarbeitung zukam.

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Sport activities in the old Japanese high school system

Judo club life in 1927-28

From a practice diary of the 4th Kanazawa High School'

The purpose of this paper is to analyze part of a Judo club training log, recorded between April 1st, 1927 and July 28th, 1928 (for a total of 16 months), at the fourth high school in Kanazawa (an old system high school) and to clarify both what the practice routine was and what educational effect the Judo practice had on members. Analysis is based mainly on what was written in the log.

We can learn the following points from the log: There were forty to fifty members in the Judo club. Their practice was usually for two hours, starting at 3 pm after classes. During summer, winter, and spring vacations, there were intensive practices, three hours in the morning and three hours in the afternoon. These special practices were quite demanding, as they included considerable repetition of basic techniques. This training program was specially designed for the many beginners in the club. This was an original Judo strategy, requiring a lot of basic techniques for the majority of those high school students who in the beginning had comparatively poor physiques.

All activities of the club were focused on victory at the All Japan High School Judo Tournament, and all practice was to that end. Defeat in the national tournament in July 1928, however, ended with deep sorrow and heartbreak for everyone.

Although there were some people who were referred to as mentors in the log, they had no decision-making power. The club was effectively managed independently by the members themselves.

"We were always practicing whenever we had time. We had no vacation in winter or spring. We were able to go home only for a few days during summer vacation. The rest of the vacation was dedicated to Judo." This is a quote from one writer, Inoue Yasushi, who was a member of the Judo club at that time. This supports the training log's general description of how club activities were conducted.

Joining the club of their own will, with self-discipline through rigorous practice of Judo, life was very much like that in a monastery. It is not hard to imagine how great an impact their experiences had on character building.

University Reform and Sport in Japan

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The number of national universities in Japan

In 2001, there were roughly 2.8 million students registered at 622 universities across Japan. Teaching staff numbered around 280,000. Among these, there were 620,000 students registered at 99 national universities, with a teaching staff of 60,000. Aside from medical doctors, the number of teachers involved in health, physical education and sport at national universities was around 1,200.

I would like to talk to you today about how sport and physical education should be managed and indeed re-incorporated at Japanese national universities to help ensure our country's future peace and prosperity.

The fifth university reform

Every national university in Japan is currently undergoing significant reforms, reforms which reach down to the very basic structure of the universities themselves. Each of the 99 national universities will be reorganized, some perhaps even consolidated. The federal government will relinquish direct financial responsibility of each university. The universities will instead be managed as financially independent administrative entities. In addition, the current reforms call for a group of 30 top-level research universities to be selected and nurtured.

Japanese universities have so far undergone four major reformations. The first was in 1918, when the quality of educational institutions was greatly improved under the "University Law" of that year.

The second major period of reform was immediately after World War II. The 6-3-3-4 school system, adopted from the American model and in place even to this day, was introduced. At the university level, a set curriculum which required, in addition to one's chosen major, mandatory courses in general education, health and physical education, and a foreign language, was also established. This system remained in effect until 1990.

A third series of reforms were ostensibly made in response to the socially disruptive "campus disputes" of the late sixties and early seventies. Although post-secondary education had indeed been brought closer to the masses in the post-war years, it was in a sense merely quantitative change. Many students

demonstrated for real qualitative reform. Despite a lot of media attention and a significant social campaign, however, very little effective reform was actually carried out.

A fourth set of reforms emerged from "The Ad-Hoc Council on Education", established in the mid-1980's at the request of the Nakasone cabinet. In other words, these were reforms initiated and carried out under governmental leadership.

Since 1991, universities have been established and administered under such banners as "liberalization", "characterization", "advancement", and "internationalization", not to mention the all-purpose catchphrase, "fundamentals".

As I mentioned earlier, it has been decided that all national universities in Japan must now become independent administrative entities in 2004. This may result in a widening gap among the national universities in terms of tuition, the quality of education, and the level of research. There is even a possibility that lower ranked national universities, or those deemed to be unpopular, will shrink drastically, or indeed close down altogether.

As alluded to previously, the system of a well-balanced education consisting of general education, a foreign language, health and physical education, and one's chosen major, ended in 1990. The requirement that all students take physical education was removed, and the number of physical education classes decreased at each university as a result. It goes without saying that the hiring of physical education teachers also decreased drastically. People were now free to question the meaning of, or even the need for, physical education and sport at the university level.

The background of the present reforms

I believe that the following five factors have led to the current reforms.

(a) The influence of deregulation in other fields

The Ministry of Education (currently the Ministry of Education, Science, Technology, and Sport) has regulated universities to the last legal and administrative detail, according to a strict governmental standard (called the *Daigaku Setchi Kijun*). This uniform and controlling way of management could not avoid being influenced by the deregulation that has been rapidly progressing in other fields. As a result, the Ministry of Education reviewed its policies, and removed a great number of restrictions (in the *Daigaku Setchi Kijun*). Universities thus have a little more freedom.

(b) A decrease in the number of eighteen-year-olds

The number of eighteen-year-olds was 2.5 million in 1966, but by 1976, it had plunged to 1.5 million. By 1992, the number had again risen to just over 2 million but started dropping again after that. It

stands at just under 1.5 million at present. The decrease in the number of students has so directly affected universities that it is referred to by administrators as the “Long Winter”.

(c) The social responsibility of universities

As universities provide courses for a greater cross-section of society, they in effect cease to be “ivory towers”. They must be aware of their mission and responsibility as part of a social system. Society demands that the fruits of university education and research be used more for its benefit.

(d) The financial difficulties of the country at large

Due to the prolonged national recession, the government has adopted a budget distribution system based on the principle of competition among universities. For this reason, the management and administration of universities has to be changed.

(e) Internationalization and computerization

It has become necessary for each university to provide more individualized education in order to adapt to the changes in society, such as internationalization and computerization. Some examples might be online lectures or computer-based examinations. Some universities abroad even require that students upload their course work onto their professor’s web site.

Criticism of universities in general

One might ask how Japanese national universities have been criticized so far. Let’s examine criticisms from various sectors.

Criticism from students

I believe that a sense of helplessness increased after the bitter campus disputes of the 1960’s, resulting in general apathy among the student body.

Although these are fortunately not so visible at national universities at the moment, students criticize the university system in the following, passive ways: Not listening to lectures, carrying on private conversations during class, e-mailing, or even talking on cellular phones, not to mention refusing to attend courses outright.

By considering it a kind of leisure land, or four-year “dead zone” between the twin rigors of high school and career, students have reduced the effectiveness and social relevancy of university. Faced with the reality of modern students’ lives, both administrators and the general public are finally hit with a sense

of crisis.

Criticism from parental guardians and citizens in general

There is widespread criticism from society at large regarding the emphasis placed on educational background and the system of competition through examinations, especially university entrance examinations. People have continually asked universities for more varied entrance procedures.

Even greater criticism, however, is reserved for the universities' largely negative response to requests that they accept more working students, common citizens, and retired persons.

Criticism from the industrial sector

The expectations of the industrial world have thus far been fairly low. Under the lifelong employment system, companies preferred fresh recruits with little or no experience; any necessary training was conducted after hiring. Since the late 1980's, however, the economic power of the industrial world has diminished, and companies are now beginning to expect more from universities in terms of both research and producing capable, creative people.

In 1995, Keidanren, or the Japanese Federation of Economic Organizations, announced the following expectations of Japanese universities with respect to the graduates they produce:

1. Humane people with planning ability
2. People with originality and creativity
3. People with the ability to both spot problems and solve them
4. People with a global outlook
5. People with leadership

These kinds of people cannot be produced through an exam-based system, nor can they be produced in a society which places so much value on simply the name of one's university. There is indeed a great difference between the current situation and that of the 1970's, when universities were asked to produce generally educated people with average abilities. As the current situation worsens, universities are under increasing pressure to change.

Pressure from the national government

Under the current Koizumi cabinet, reducing the number of public servants has become policy. With each national university becoming an independent administrative entity, its staff will cease to work directly for the government. The need for such a reorganization has, of course, been called into

question from many quarters.

Criticism from university staff

Echoing a common student complaint, there has been some self-criticism from university teaching staff regarding course and degree requirements, namely that doctorate degrees are too difficult to obtain in Japan. It is said that such difficulty helps weaken Japan's competitiveness on the world stage.

Answering these problems

In answer to some of these criticisms, the following proposals have been made:

- A thorough reorganization of universities, faculties, and departments
- A reform of the administrative system of universities
- Curriculum reform
- The adoption of a lifelong learning policy, by opening up graduate schools, offering night school, and lectures for the general public
- A reform of the credit system
- The complete introduction of a semester system
- The introduction of a syllabus
- The introduction of evaluation systems (course, self, outside auditing, etc.)

However, many of the reforms proposed are simply following previous American models of reform, and there is great danger in thinking that a superficial adoption of such reforms will be the end of our own difficulties.

Under such a banner of reform, Japanese national universities in 1991 abolished compulsory general education for freshmen and sophomores, thus dismantling the liberal arts system, and placed great emphasis on professional training instead. We now, of course have a new set of difficulties stemming from this change in direction.

The need for a new learning culture

Whether any of the current reforms are indeed successful is not being evaluated at present. If anything, it is a little ironic that the necessity for a new learning culture is being raised only ten years after the previous set of reforms.

For example, Mr. Iijima, president of Nagoya University, says that education in Japan is faced with a crisis. At this rate, he wonders if Japan will be able to hold its own in the 21st century. He argues that

the 1991 reforms have been conceived, planned, and executed from an economic standpoint, with only Japan's economic competitiveness in mind. He suggests that universities should instead operate under a philosophy that serves to unify the individual student with the entire world.

Mr. Iijima goes on to criticize that the present university system in Japan does not educate students on how to live as members of society, or even as human beings. Although this is of course something that must come from within, universities won't even touch upon the subject. Even teachers don't know what to make of this, either. Students cannot, therefore, grasp the relation between his or her learning on one hand, and the meaning of his or her life on the other. This problem may not be limited just to universities, however.

Mr. Iijima concludes that from elementary school to university, education in Japan has not taught students the three lessons that cannot be missed for a human being to live well in the world. The first is related to human destiny. The second is related to love. The third relates to the problem of death.

Mr. Terasaki, a very wise man from Tokyo University, states that the new learning culture at university should be constructed around the following themes: "Environment" (global warming, air pollution, resource depletion, radioactive contamination, etc.); "Life" (how to live, terrorism, war, etc.); "Human rights" (the rights of women, children, and minorities, etc.); and finally, "the Universe" (Life on Earth in relation to the universe, akin to theology or philosophy.)

Mr. Takeuchi, a professor at Kyoto University, states that in order for people to avoid becoming arrogant and become truly good leaders in society, they must cultivate an appreciation of culture and a sense of modesty over simply pursuing money and prosperity.

Finally, Mr. Ogikami, president of the Tokyo Metropolitan University, states that in order to maintain its technological intelligence, a society must have a rich culture of literature, art, science, and so on, to support it.

The value of sport in a learning culture

It is indeed a great miscalculation not to sufficiently include sport in the new learning culture. As it stands, physical education and sport are currently "in retreat" from modern university campuses.

Even though physical education and sport in university have until now been necessary for general recreation and the maintenance of health, they are not recognized as being fully worthy of academic consideration.

I think that physical education and sport have important roles to play in university culture. In order to clearly see, however, exactly what kinds of roles physical education and sport have, we must first make

a general survey. I would like to share with you the following benefits of sport.

1. Health and physical fitness

The direct health and fitness benefits that physical education and sport bring to those who practice them, of course, go without saying.

2. Friends, companionship, and a feeling of unity

As Norbert Elias mentioned, the premise of sport is, in many cases, built on competition with others. Tension and excitement, mixed with anxiety and joy, spring from natural human desires. Sport is a very effective device that allows and encourages you to make friends, as well as feel the excitement of being part of a group.

3. Self-identity

When I ask university athletes the reason why they play their sport, they are usually at a loss for words, or mumble something like, "Because it's interesting", or "Because I want to win". When I rephrase my question to: "When do you feel most alive?" most students easily reply, "When I am playing my sport". I am sorry to report that "When I am studying." is a very rare answer.

Playing sports in club activities is advanced and demanding on both the body and one's schedule. The relationship between other members is stressful in many ways. Moreover, during an important game, players are under tremendous pressure and often become nervous. At this time, they feel most "alive". Sport provides this good opportunity to feel alive. Through sport, they can have a sense of self-identity.

4. Religious function

When I say a religious function in this case I mean it in an abstract sense. When we face a noble, great, and strange existence beyond ourselves, we have a sense of awe. We are deeply impressed and have a sense that our hearts have been cleansed in some way.

As we go back in history, people most likely treasured these senses or feelings. It was part of their everyday life. In particular, major life events such as birth, marriage, disease, disaster, and death were beyond rational explanation, so belief in a higher power was embraced.

There is a sense of reverence that occurs after having a wonderful or beautiful feeling. The impression that human beings are indeed magnificent is nowadays often provided by sport.

Why were we so attracted to the World Cup soccer tournament in Korea and Japan? It was certainly

more than mere nationalism, concern for the score, or applauding good playing technique. There is also reverence of humanity through sport.

Conclusion

The university reforms currently underway in Japan ought to reflect the new “learning culture” to a greater extent. Sport must not be left out of new “culture”. Proper education of sport in higher education must be undertaken to ensure future social peace and prosperity.

The Japanese Sport History of Modern Times:

Shift from state centered history of physical education and sports history in Japan

Prof. OKUBO Hideaki (Kanazawa University, Japan)

I would like to mention about 3 issues in this speech, today. First, what kind of subjects we are faced to at present in Japanese physical education and sport history after a brief research review of physical education and sport history in postwar Japan.

Second, I would like to explain the need of the new history research for overcoming a state-centered physical education sport history, which is recognized as the biggest subject, recently.

Third, I would like to show you one of my local comparative researches as an example for the new history.

1. A brief research review of physical education and sport history in postwar Japan.

Researches of physical education and sport history in postwar Japan have started by the establishment of the Japanese Society of Physical Education in 1950, organizing a section of physical education history in it.

In the first decade, physical education history researches were made modeling after foreign physical education history researches.

On the result of this decade, this field of study was recognized as a specific and professional one in 1960, and was getting scholarly high evaluation.

Physical education history involved sport history in its research field, but faced to the emphasize that sport history was different from school physical education history originally, because sport has no educational concept originally in it. This distinct movement was the formation of the Japan society of sport history in 1987. Thus, two societies for history of physical education and sport history appeared in Japan.

Further, the new research area of the sport anthropology was organized in 1989 to study the sport culture in the character-less age in the Japanese Society of Physical Education, and the Japan society of the sport anthropology was established in 2000. Thus, we had three societies for history of physical education and sport history in Japan.

Each society has about 300 members getting associated each other. And there are about 30 people who

have a doctor's degree, totally. This number can be expected to expand every year from now, because lots of young students are studying in the doctor's program of the universities in Japan, now.

2. The physical education and sport history research facing to a turning point

I think the physical education and sport history research in Japan are facing to followings.

- (1) Reflection of "Modern ages"
- (2) Reflection of "the central historical view of the Western countries"
- (3) Reflection of "the state-history "

In other words, some limitations in theory of the physical education and sport history research until now is recognized, and it is conscious of the trial which should get the modern sport over.

Though it is on the modern extension at present, obviously it is the age to solve the modern age. The peace of the world and stability don't consist of only a competitive principle to be based on the violent free competition.

For example, Afghan war, greenhouse warming of the global environment, the nuclear menace, or New York terrorism in 2001, all these are the products, which a modern state really produced. We Japanese researchers are examining whether the general idea of the modern ages is really suitable for the physical education and sport history, whether the central historical view of the Western countries are suitable for today, or whether the state-history is suitable for us today, seriously now.

Though in the Olympism by Coubertin the education, peace and prosperity through sport were meant and passed in the beginning, the competitive principle, which is come from western and characteristics modern sport, has forced to explode violent quarrel for medals, doping, Victory-principle in the sport games as well. We are now considering and groping how and what should be done to solve the modern sport and to reproduce a new model of sport.

I said that we are groping a getting over the state-centered history of physical education and. So I would like to report my research for example.

3.Shift from state centered history of physical education and sports history

Sport often gives rise to nationalism. One need only look back to the nationalistic fervor of each country during the World Cup soccer tournament, which ended just the other day. Indeed, it seems that modern sport requires various levels of national support, from the people themselves to the federal government.

The physical education system has been supported in a similar way. The nation state of the nineteenth century, which established a capitalist system, promoted global economic competition, and focused its energies on the acquisition and sometimes re-division of colonies, recognized physical education to be an important pillar of the national education system, as a means to provide talented, capable, and fit people.

As with other Asian countries, Japan was forced to become a viable nation state in a short period of time, and such rapid transformation could only have been facilitated by strong national policy. The historical research of modern physical education and sport has therefore often been approached from a national or state perspective. This is true not only for physical education and sports history research, but for political history, education history, and other fields as well.

Entities with recognition and name-value, containing such descriptors as the National, the Tokyo, the Government, the Ministry of Education, the Center, and so on, have received preferential study. Conversely, local identity research has generally been handled with respect to hometown pride, or more often, as a sub-history of the formation and permeation of central policy in the districts.

However, changes have already begun to occur in the direction of such historical research. We can describe this change as moving from state-centered to society-centered. Within this, however, may be classified two approaches.

The first is not new. It is research which takes a wide view, perhaps international, perhaps over wide geographical region. I think it is safe to call this "area history".

"Mediterranean Sea", by Braudel, who detailed European history around the Mediterranean, is a good example, I suppose. Another example might be "Karatedo" by Heiko Bittmann, written from the perspective of cultural exchange in East Asia.

Sports anthropology from the global perspective has been proposed again recently. World sport history is being conducted according to this model. These prove that research from the point of view I have expressed above, in other words, research from the expanded viewpoint, is being done. Such research will surely increase from now on.

On the contrary, I propose research from the perspective of local identity, which is based on people's actual living conditions, and takes in greater detail. The character of an area (local identity) can thus be grasped more clearly, I expect.

I would now like to present some of my research, as an example. It is a comparative study of the introduction and diffusion process of school physical education in Ishikawa and Iwate Prefectures in the Meiji Era.

I Introduction

The modern Japanese school system was adopted from the French and Dutch model by the Ministry of Education in 1872. It was established in every prefecture and contained for example compulsory education and the division into school types. In contrast, however, the subject of Physical Education was modeled after the American system.

In research until now, there has been the view that the development and content of Physical Education was the same in every prefecture. Yet due in part to a dearth of educated teachers, there were significant delays in its implementation. If we analyze the subject of Physical Education in each prefecture, we can see great differences.

I would like to show the differences between Ishikawa and Iwate Prefectures with regard to their historical development. The research material used was based on the texts of the former prefectural governments. In Ishikawa Prefecture, the subject of Physical Education was introduced in 1883. In Iwate, it was introduced into middle schools in 1881, but was not introduced into elementary schools until 1887.

II Differences in the Prefectures

(b) Economic and Natural Conditions

In the Meiji Era, most elementary schools were financed through private means, for example through donations. For this reason, the economic power of each prefecture was of great importance. Ishikawa Prefecture, located on the Japan Sea coast is, with respect to climatic conditions, predestined for

agriculture, especially for rice cultivation. In addition, due to ready access to the sea, there was a developed fishery industry. Besides these, there was already a good transportation system, textile, pottery, and lacquer ware industries, and copper mines. Seen in this light, Ishikawa Prefecture was, in the 19th century, a rich prefecture.

In contrast, the climate conditions of Iwate Prefecture were not suitable for rice farming in those days. The region is very mountainous, so transportation routes were very poor. The eastern part of the prefecture extends to the Pacific Ocean, but due to its fiords, the coast was also not very suitable for economic use. Although Iwate Prefecture is more than three times larger than Ishikawa, it was in comparison, a poorer region.

If we compare the costs of education in both prefectures in 1878, we can see that Ishikawa Prefecture had expenditures two and a half times those of Iwate. From this, we can say that the scale of the economies of each prefecture was quite different. Indeed, according to a report by the Ministry of Education, Iwate Prefecture was not able to guarantee regular school instruction before 1887.

2) The Influence of the Civil War before the Meiji Restoration and of Old Education Forms from the Edo Period

The former lord of *Kaga*, as Ishikawa Prefecture was known before the Meiji Restoration in 1868, was allied with the opponents of the old Tokugawa Shogunate, and through that alliance, was in a good political position when the new state was formed. In the Edo Period, the lords of Kaga possessed the greatest library in all of Japan, as well as a series of fief-schools with a splendid reputation. Upon this base, the new school system was introduced in Ishikawa, with the result that schools once available to only the samurai class were changed into elementary and middle schools. For all intents and purposes, such changes were not very noticeable.

After an inspection by the Ministry of Education in 1874, it was determined that the direction of education in Ishikawa Prefecture was not in accordance with Ministry guidelines, which held that compulsory education was first and foremost, and thus wanted to advance the introduction and establishment of elementary schools. As a result, the Commissioner of Education for Ishikawa put due emphasis on the development of elementary schools. The expansion and development of higher schools was thus neglected.

The former lord of *Nanbu*, as Iwate was once called, was allied with the Tokugawa shogunate, and was thus on the losing side of the Civil War. As a result, the former fief-schools were dissolved, and the new political leaders of the Meiji government kept a watchful eye on all activities in the prefecture. This political environment, coupled with the natural and economic conditions, led to great efforts in the establishment and expansion of higher schools, even though the overall student numbers were low in comparison to other prefectures like Ishikawa. By laying emphasis on higher schools, the central government could foster and support a new generation of talent.

In contrast, because of its poor economic base, the establishment of elementary schools began relatively late, i.e., not before 1887.

In summary, we can say that in Ishikawa Prefecture, emphasis was laid on elementary schools, while in Iwate Prefecture, it was on higher schools.

3) The Methodology of Physical Education

3.1 Teachers (Instructors)

To undergo training, teachers of Physical Education in Ishikawa Prefecture were mostly sent to the "Training Institute for Physical Education" (体操伝習所) in Tokyo. The number of teachers sent was the highest of any prefecture. After returning to Ishikawa, these teachers passed on their knowledge in local training courses, which led to a rapid spread of the new Physical Education.

In the case of Iwate Prefecture, the Ministry of Education supplied graduates of the Training Institute for Physical Education, posting them in higher schools around the prefecture. Most of these teachers left the prefecture after a certain length of time, however.

3.2 Textbooks

In Ishikawa Prefecture, there were 6 textbooks on Physical Education published between 1885 and 1896. In contrast, during the same time period in Iwate, there was only one.

3.3 Practice Equipment

In part owing to the pre-existing lacquer ware manufacturing industry in Ishikawa, club- and

dumbbell-like equipment was first produced in 1884. These were used in the teaching of Physical Education. In Iwate Prefecture, similar equipment was also used, but there was no production of such within the prefecture.

III Conclusion

As for the differences between Ishikawa and Iwate Prefectures mentioned above, I conclude they arose from multiple products of the historical conditions. As we have seen, these include social factors, political factors, and local economic factors. We must also ask what exactly did the people of each prefecture expect of the future, and of the education system? And what did the education system promise for the people? How did the teachers and students try to meet those needs and expectations? How did the administration and financial supporters assist in this climate?

The differences between prefectures appear striking in modern school education, particularly in the history of Physical Education. As a school subject, it was unknown in the tradition of our country, with no instructors, and no instruction books at that time. Moreover, it was a subject that needed a lot of money to install facilities and purchase equipment.

The local character or identity can be explained by studying the comparative history of local physical education and sports.

Nowadays, people talk about “the age of locality” in Japan. That means to shift the power of politics and culture from centralized systems to the district, and, at the same time, consider the importance of local characteristics.

I think the research and study of the history of physical education and sport should take the local identity into greater consideration. It is an indispensable point of view, in order to fully capture the identity of the larger area, as well as to keep a global view and nationalism in perspective.

The Challenges Faced by Research in Sport History and Physical Education in Japan
(Including the Shift from state centered history of physical education and sports history)

Prof. OKUBO Hideaki, (Kanazawa University, Japan)

With your permission, I would like to cover three issues within this speech today. Firstly, I would like to present a brief history of the development of research into physical education and sport history in postwar Japan, as well as an overview of its current state. Secondly, I would like to outline the need for a new approach, in place of a state-centered history of physical education and sport. This is indeed a topic of great discussion recently. Thirdly, by way of an example of this new historical approach, I would like to share with you some of my own local comparative research.

1. A brief research review of physical education and sport history in postwar Japan

Research in physical education and sport history in postwar Japan began with the establishment of the Japanese Society of Physical Education in 1950, which included within its organization a section devoted to the history of physical education. In its first decade, research into the history of physical education was modeled after similar research conducted abroad. By 1960, research conducted by the Society was recognized as specialized, professional, and scholarly.

At the Society, the history of physical education originally included the history of sport within its scope, but researchers were gradually faced with the reality that the history of sport was a distinct field, as there was no inherent concept of education within sport itself. This distinction led to the formation of the Japan Society of Sport History in 1987. There were subsequently two societies for the history of physical education and sport in Japan.

In addition to this division, the new research field of sports anthropology was organized at the Society in 1989 to study the culture of sport in prehistory. The Japan Society of Sport Anthropology was subsequently established in 2000. We thus now have three distinct societies for the study of physical education and sport history in Japan.

Each society has about 300 members, although many members belong to two, or even all three, organizations. It is an actively networked field.

In addition, there are about 30 people in total with doctorate degrees in their respective fields. This

number is expected to grow with every year, however, considering the many young students currently enrolled in related doctorate programs across Japan.

2. The history of physical education and sport faces a turning point

I believe researchers into the history of physical education and sport in Japan are currently reflecting on the following:

- (1) The meaning of the “Modern Age”
- (2) The central historical view of the West
- (3) The state-centered approach to history

In other words, people are beginning to recognize the limitations to the current theory of historical research into physical education and sport, and are becoming conscious of the problems that need to be solved.

Though we may be in the final stages of the industrial age, we must still try to solve the problems that this age has created. World peace and stability do not solely depend on principles grounded in free competition. Left to its own devices, free competition will produce adverse and often violent effects. Witness the war in Afghanistan, global warming, the nuclear menace, the terrorist attacks in New York, the recent accounting scandals in corporate America. These are all products of the Modern Age.

Many researchers in Japan, including myself, are examining whether the general paradigm of the Modern Age is indeed suitable for physical education and sport, and subsequently its history. We are wondering whether the central historical view of the West is an appropriate model, and whether the state-centered approach is relevant in today’s world.

Though from the beginning of the modern Olympic Games in 1896, Pierre Coubertin espoused the ideals of education, peace, and prosperity through sport, the principle of competition and ranking, largely a western characteristic, has given rise to doping scandals, the bribing of judges, lawsuits between sports federations and the IOC, and above all, the media-fuelled fixation on the final tally of medals. The concept of victory-above-all-else has overtaken the importance of mere participation, with disastrous results. Even the process of deciding which city will host the next Olympic Games is riddled with the ugly by-products of this frame of mind.

We are now considering what needs to be done to solve these problems in modern sport. If these problems indeed prove impossible to solve, however, we must consider what new model of sport can serve to replace it.

Earlier I mentioned a shift from a state-centered approach with respect to the history of physical education and sport. This brings me to the next issue.

3. Shift from state centered history of physical education and sports history

To say that sport often gives rise to nationalism is a truism. One need only look back to the nationalistic fervor of each country during the World Cup soccer tournament, which ended just the other month. Indeed, it seems that modern sport requires various levels of national support, from the people themselves to the federal government.

The physical education system has been supported in a similar way. The nation state of the nineteenth century, which established a capitalist system, promoted global economic competition, and focused its energies on the acquisition and sometimes re-division of colonies, recognized physical education to be an important pillar of the national education system, as a means to provide talented, capable, and fit people.

As with other Asian countries, Japan was forced to become a viable nation state in a short period of time, and such rapid transformation could only have been facilitated by strong national policy. The historical research of modern physical education and sport has therefore often been approached from a national or state perspective. This is true not only for physical education and sports history research, but for political history, education history, and other fields as well.

Entities with recognition and name-value, containing such descriptors as the National, the Tokyo, the Government, the Ministry of Education, the Center, and so on, have received preferential study. Conversely, local identity research has generally been handled with respect to hometown pride, or more often, as a sub-history of the formation and permeation of central policy in the districts.

However, changes have already begun to occur in the direction of such historical research. We can describe this change as moving from state-centered to society-centered. Within this, however, may be classified two approaches.

The first is not new. It is research that takes a wide view, perhaps international, perhaps over wide geographical region. I think it is safe to call this "area history".

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education and sports.

Nowadays, people talk about “the age of locality” in Japan. That means to shift the power of politics and culture from centralized systems to the district, and, at the same time, consider the importance of local characteristics.

I think the research and study of the history of physical education and sport should take the local identity into greater consideration. It is an indispensable point of view, in order to fully capture the identity of the larger area, as well as to keep a global view and nationalism in perspective.

A comparative study of the introduction and diffusion process of the physical education systems in Ishikawa and Iwate Prefectures in the Meiji Era, 1860–1890.

Prof. OKUBO Hideaki, (Kanazawa University, Japan)

Shift from state centered history of physical education and sports history

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The first is not new. It is research which takes a wide view, perhaps international, perhaps over wide

geographical region. I think it is safe to call this "area history".

"Mediterranean Sea", by Braudel, who detailed European history around the Mediterranean, is a good example, I suppose. Another example might be "Karatedo" by Heiko Bittmann, written from the perspective of cultural exchange in East Asia.

Sports anthropology from the global perspective has been proposed again recently. World sport history is being conducted according to this model. These prove that research from the point of view I have expressed above, in other words, research from the expanded viewpoint, is being done. Such research will surely increase from now on.

On the contrary, I propose research from the perspective of local identity, which is based on people's actual living conditions, and takes in greater detail. The character of an area (local identity) can thus be grasped more clearly, I expect.

I would now like to present some of my research, as an example. It is a comparative study of the introduction and diffusion process of school physical education in Ishikawa and Iwate Prefectures in the Meiji Era.

I Introduction

The modern Japanese school system was adopted from the French and Dutch model by the Ministry of Education in 1872. It was established in every prefecture and contained for example compulsory education and the division into school types. In contrast, however, the subject of Physical Education was modeled after the American system.

In research until now, there has been the view that the development and content of Physical Education was the same in every prefecture. Yet due in part to a dearth of educated teachers, there were significant delays in its implementation. If we analyze the subject of Physical Education in each prefecture, we can see great differences.

I would like to show the differences between Ishikawa and Iwate Prefectures with regard to their historical development. The research material used was based on the texts of the former prefectural

governments. In Ishikawa Prefecture, the subject of Physical Education was introduced in 1883. In Iwate, it was introduced into middle schools in 1881, but was not introduced into elementary schools until 1887.

II Differences in the Prefectures

(c) Economic and Natural Conditions

In the Meiji Era, most elementary schools were financed through private means, for example through donations. For this reason, the economic power of each prefecture was of great importance. Ishikawa Prefecture, located on the Japan Sea coast is, with respect to climatic conditions, predestined for agriculture, especially for rice cultivation. In addition, due to ready access to the sea, there was a developed fishery industry. Besides these, there was already a good transportation system, textile, pottery, and lacquer ware industries, and copper mines. Seen in this light, Ishikawa Prefecture was, in the 19th century, a rich prefecture.

In contrast, the climate conditions of Iwate Prefecture were not suitable for rice farming in those days. The region is very mountainous, so transportation routes were very poor. The eastern part of the prefecture extends to the Pacific Ocean, but due to its fiords, the coast was also not very suitable for economic use. Although Iwate Prefecture is more than three times larger than Ishikawa, it was in comparison, a poorer region.

If we compare the costs of education in both prefectures in 1878, we can see that Ishikawa Prefecture had expenditures two and a half times those of Iwate. From this, we can say that the scale of the economies of each prefecture was quite different. Indeed, according to a report by the Ministry of Education, Iwate Prefecture was not able to guarantee regular school instruction before 1887.

2) The Influence of the Civil War before the Meiji Restoration and of Old Education Forms from the Edo Period

The former lord of *Kaga*, as Ishikawa Prefecture was known before the Meiji Restoration in 1868, was allied with the opponents of the old Tokugawa Shogunate, and through that alliance, was in a good political position when the new state was formed. In the Edo Period, the lords of Kaga possessed the greatest library in all of Japan, as well as a series of fief-schools with a splendid reputation. Upon this

base, the new school system was introduced in Ishikawa, with the result that schools once available to only the samurai class were changed into elementary and middle schools. For all intents and purposes, such changes were not very noticeable.

After an inspection by the Ministry of Education in 1874, it was determined that the direction of education in Ishikawa Prefecture was not in accordance with Ministry guidelines, which held that compulsory education was first and foremost, and thus wanted to advance the introduction and establishment of elementary schools. As a result, the Commissioner of Education for Ishikawa put due emphasis on the development of elementary schools. The expansion and development of higher schools was thus neglected.

The former lord of *Nanbu*, as Iwate was once called, was allied with the Tokugawa shogunate, and was thus on the losing side of the Civil War. As a result, the former fief-schools were dissolved, and the new political leaders of the Meiji government kept a watchful eye on all activities in the prefecture. This political environment, coupled with the natural and economic conditions, lead to great efforts in the establishment and expansion of higher schools, even though the overall student numbers were low in comparison to other prefectures like Ishikawa. By laying emphasis on higher schools, the central government could foster and support a new generation of talent.

In contrast, because of its poor economic base, the establishment of elementary schools began relatively late, i.e., not before 1887.

In summary, we can say that in Ishikawa Prefecture, emphasis was laid on elementary schools, while in Iwate Prefecture, it was on higher schools.

4) The Methodology of Physical Education

3.1 Teachers (Instructors)

To undergo training, teachers of Physical Education in Ishikawa Prefecture were mostly sent to the "Training Institute for Physical Education" (体操伝習所) in Tokyo. The number of teachers sent was the highest of any prefecture. After returning to Ishikawa, these teachers passed on their knowledge in local training courses, which led to a rapid spread of the new Physical Education.

In the case of Iwate Prefecture, the Ministry of Education supplied graduates of the Training Institute for Physical Education, posting them in higher schools around the prefecture. Most of these teachers left the prefecture after a certain length of time, however.

3.2 Textbooks

In Ishikawa Prefecture, there were 6 textbooks on Physical Education published between 1885 and 1896. In contrast, during the same time period in Iwate, there was only one.

3.3 Practice Equipment

In part owing to the pre-existing lacquer ware manufacturing industry in Ishikawa, club- and dumbbell-like equipment was first produced in 1884. These were used in the teaching of Physical Education. In Iwate Prefecture, similar equipment was also used, but there was no production of such within the prefecture.

III Conclusion

As for the differences between Ishikawa and Iwate Prefectures mentioned above, I conclude they arose from multiple products of the historical conditions. As we have seen, these include social factors, political factors, and local economic factors. We must also ask what exactly did the people of each prefecture expect of the future, and of the education system? And what did the education system promise for the people? How did the teachers and students try to meet those needs and expectations? How did the administration and financial supporters assist in this climate?

The differences between prefectures appear striking in modern school education, particularly in the history of Physical Education. As a school subject, it was unknown in the tradition of our country, with no instructors, and no instruction books at that time. Moreover, it was a subject that needed a lot of money to install facilities and purchase equipment.

The local character or identity can be explained by studying the comparative history of local physical education and sports.

Nowadays, people talk about "the age of locality" in Japan. That means to shift the power of politics

and culture from centralized systems to the district, and, at the same time, consider the importance of local characteristics.

I think the research and study of the history of physical education and sport should take the local identity into greater consideration. It is an indispensable point of view, in order to fully capture the identity of the larger area, as well as to keep a global view and nationalism in perspective.